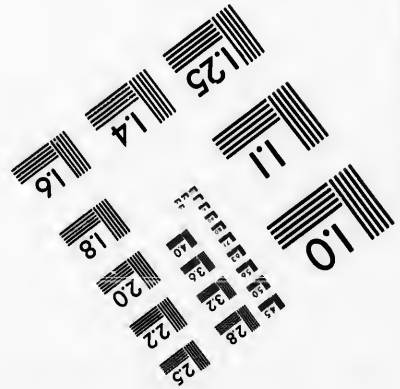
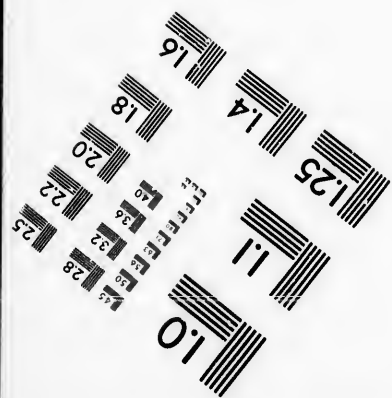
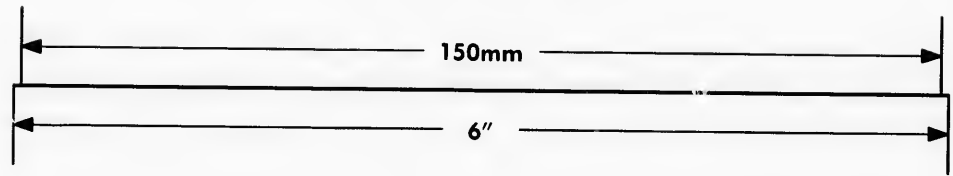
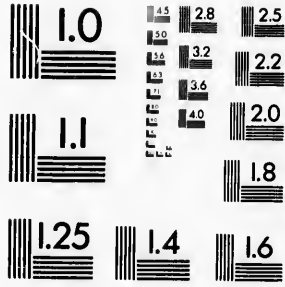
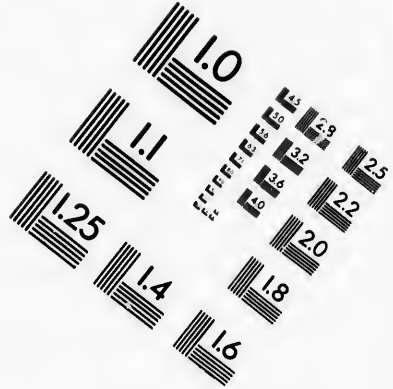
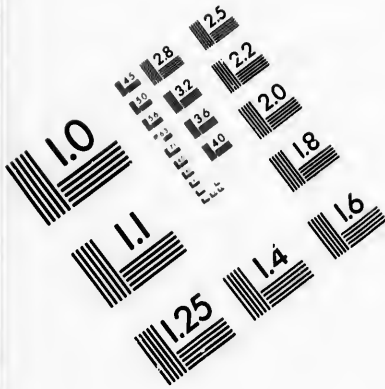
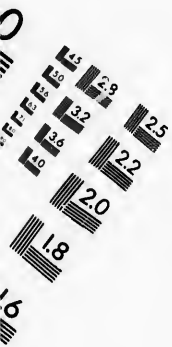


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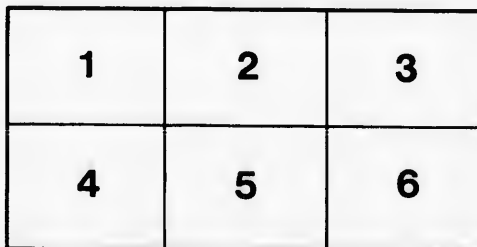
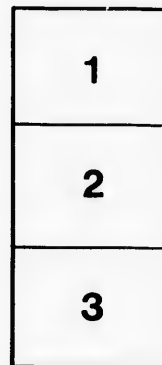
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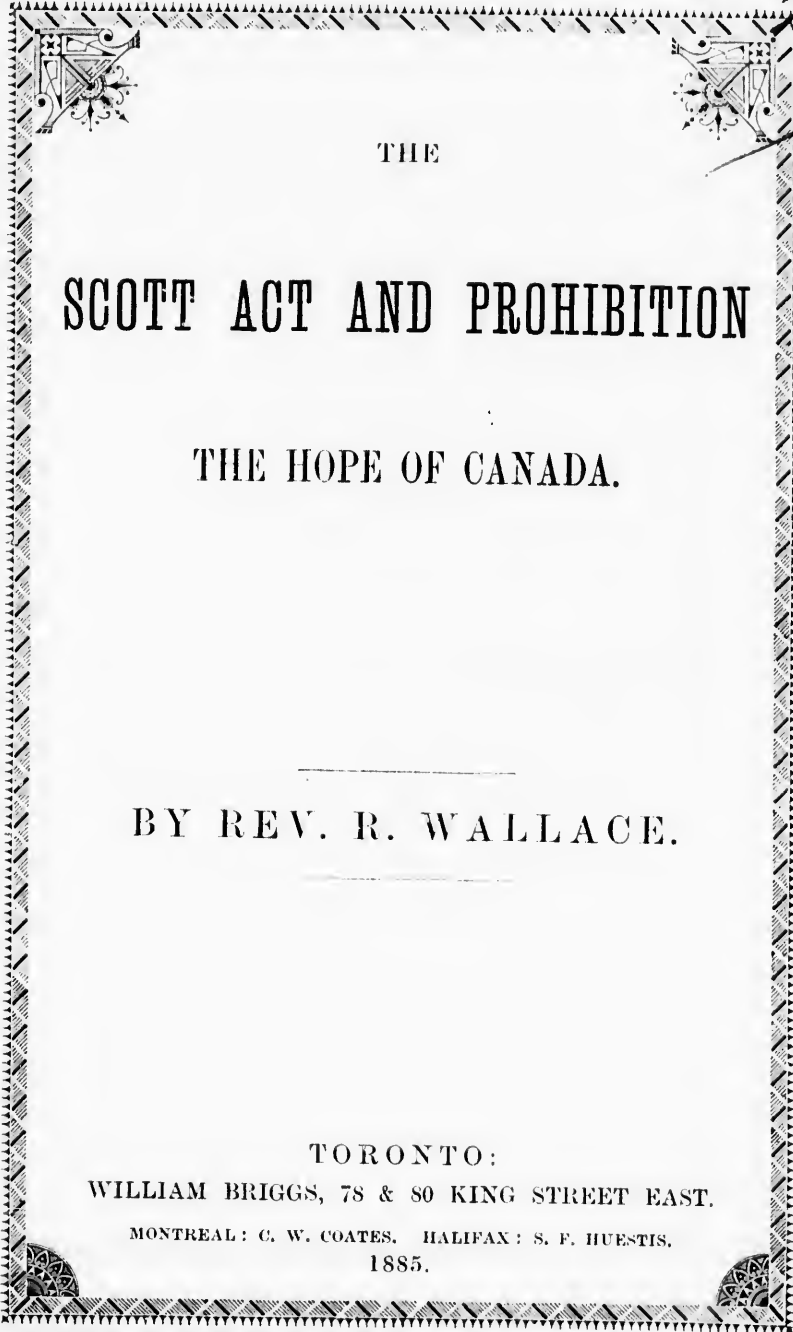
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THE  
SCOTT ACT AND PROHIBITION

THE HOPE OF CANADA.

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BY REV. R. WALLACE.

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TORONTO:  
WILLIAM BRIGGS, 78 & 80 KING STREET EAST.  
MONTREAL: C. W. COATES. HALIFAX: S. F. HUESTIS.  
1885.



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## THE SCOTT ACT AND PROHIBITION THE HOPE OF CANADA.

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The writer has made the subject of Temperance a special study for more than forty years, and was asked in December, 1884, to prepare a paper for the Toronto Ministerial Association, on "The Scriptural Argument for Prohibition." In that paper I have shown that there is a manifest distinction made in the Word of God between intoxicating and unintoxicating liquors, and that the use of the former is always forbidden; that the wine made by our Lord at Cana, and used by Him at the Passover, was unintoxicating, and also the wine prescribed medicinally for Timothy.

That paper was published this year in the *Canada Citizen*, the organ of the Alliance, at No. 8 King Street East.

In that paper the medical question is also noted, and the subject of prohibition is fully discussed, also, in my tract entitled "The Lesson of Statistics, or Facts and Figures on the Temperance Question." If there be a demand for that paper, which takes a wide range, it may be published in a tract form for general circulation. Meantime, I have been requested to publish this sequel to it, which arose out of the discussion which then took place. I the more readily comply, as I believe it is fitted to help on the Scott Act victories throughout the land. The Senate has renewed its shameful attempts to destroy the Scott Act, by again replacing their light-wine and beer amendments; and it is feared that the House of Commons may be led to

adopt the same. If so, we warn them that the consequence will be the political death of those cowards or traitors who seek thus to continue the wholesale murder of our people, and to perpetuate the unutterable woe caused to women and children by that accursed traffic.

We would remind our legislators of the very strong condemnation of that action of the Senate by all the representative courts of all Evangelical Churches in Canada, and of their warm approval of the Scott Act; and these bodies represent the great majority of the leading people of Canada.

And we would call on all the Christian people of the Dominion not to rest till the Scott Act be carried in most of our constituencies, as a step towards prohibition, and then to demand of our legislators, who are only the servants of the people, to enact a good Prohibitory Law.

All that I have said in these papers of prohibition relates equally to the Scott Act, which is local prohibition, and is intended to prepare for a general law for the whole Dominion. Let us mark every man that stands in the way of saving the people of our country from this greatest curse of the age.

It may be well to notice a few of the passages which seem to be opposed to the views we have set forth. Thus, Prov. xxxi. 6: "Give strong drink to him that is ready to perish," etc. Some think that in the phrase "ready to perish" there is allusion to the Jewish practice of administering a potion of strong mixed wine to criminals, for the purpose of deadening their sensibility to suffering. But the allusion, if such, is a sanction, and even a command, and the pious mind must revolt from the thought of a Scripture exhortation to make men drunk and unconscious at the approach of death. The great Exemplar, when about to die, was offered wine mingled with myrrh, but He refused it. Could the Spirit that is in Christ ever have testified adversely

to this? Can intoxicating drink, in any case, be properly recommended as an antidote to trouble? Hannah did not think so (1 Samuel i. 15; cf. James v. 13). Any rendering of the passage which will accord with morality and religion, must exclude from the initial word, TENA, the idea of a command. It may be read, "It is not becoming for kings and princes to drink wine and strong drink, lest they forget the law, though should such drink be given to the afflicted, they will simply drink and forget their own cares, and become unconscious of their own misfortunes." The grammatical concord supports this view, for it is not "give wine and strong drink to the afflicted, and make them forget their troubles," but it is, "Give them wine and strong drink, and the afflicted one will drink (yis-teh) and he will forget (yishkekh) his distress." This style is common in all languages, as in the proverb, "Give some an inch, and they will take an ell." This may be defined the logical imperative, in distinction from the ethical.—(DR. R. F. LEES.) Or it may be taken as a permission to give wine MEDICINALLY. There are cases of general suffering and distress, when wine may be administered with salutary effect. The Samaritan gave it to the wounded traveller, and Paul prescribed it for his "beloved son in the faith." Many a sinking spirit may be revived, and forget his misery under a well-timed restorative. The rule laid down here is, Give not wine to those that are well, in order to gratify their palate, drown reason, and debauch the soul, but to those that are ready to die, in order to soothe and relieve them. In their case, it may deaden the pain, quicken the action of the heart, and lead to restoration. Give the suffering what they need; if they need wine as a restorative, give it.—(BRIDGES, Dr. THOMAS, &c.) At most, this is a permission to give wine MEDICINALLY. Give them, if at all, to the perishing, who will find in them oblivion from their sorrows. The whole passage may be viewed as a double declar-

ation: "Intoxicating liquors are not fit for those who are to think and act for others," and "intoxicating liquors are only fit for those who wish to lose the power of thinking and acting for themselves." Can any stronger condemnation be passed upon intoxicating compounds of every name? With a voice of infinite pity, the Son of God addresses the afflicted and distressed, "Come unto me all ye that labour and are heavy laden, and I will give you rest." (Matt. xi. 28.)

2. There are some who think that our Lord and His Apostles must have used the fermented wine of Palestine, because it is said of the Apostles, by the unbelieving and mocking Jews at Pentecost, "these men are full of new wine." (Acts ii. 13-15.) The Jews wished to evade the proof of the resurrection and ascension of Christ, afforded by the miraculous gifts of the disciples, by ascribing them to the effects of intoxication, even as they had previously ascribed the miracles of their Master to Satan. Philo, who lived at this time, says, that "the most sober persons, abstainers, when under the influence of a holy inspiration, seem to others to be in a drunken state; and do, indeed, exhibit some of the external appearances of nervous inebriation."—(*On Drink*, s. 36.) It is the form of the slander that occasions the difficulty. The term used is gleukos, which properly means the freshly expressed juice of the grape, called "must," *i.e.*, "new" or sweet "wine." This "sweet wine," the juice of the grape, preserved in all its original sweetness, could be obtained at any season of the year. "That GLEUKOS was a term specially descriptive of the juice of the grape in an unfermented state, and answered in Greek to the Latin mustum, is certain."—(DR. F. R. LEES, *Temperance Bible Commentary*.) The term gleukos primarily denoted sweet juice that had not undergone any change, such as fermentation. It was also applied to wine whose sweetness was preserved by boiling and

bottling it, and keeping it at a low temperature. Here it is applied to a wine which, though sweet, was also fermented. Why did not the Jews use the general term oinos, which comprehended wine of all sorts, fermented and otherwise? It was an ironical insinuation, spoken in derision—these men are full of gleukos, sweet wine—meaning, on the contrary, that they were full, not of gleukos (unfermented wine), but of some more potent drink. To have said, “they are drunk,” would have been too blunt and direct a charge to suit the mockers,—but to launch it in the ironical shape of taking too much of the harmless juice of the grape, gratified alike their malignity and self-conceit. Thus, a really wise man may be mocked by being saluted as “Solomon,” “a Solon,” “a second Daniel come to judgment,” even as the word “saint” has often been applied in scorn to men of whom the world was not worthy. (2.) Another explanation confines the mockery to the charge of intoxication, and accounts for the taunt by the tendency of gleukos, when carelessly allowed to ferment, rapidly to acquire an inebriating quality, while it would retain its sweetness, and thus tempt to copious consumption. (3.) It has been said that the reply of Peter, while denying the charge of drunkenness, is an admission that the Apostles were in the habit of using some kind of intoxicating wine. He did not say, “We never take strong drink, we are abstainers and Nazarites,” but he fell back upon the period of the day as a sufficient refutation of the false accusation. The objection will not stand, for, (1.) The Apostle used the only argument adapted to the character of the mockers. Had he said, “We never drink at all,” the jeering rejoinder would have been, “except on the sly!” “Men who get drunk are apt to profess sobriety.” To have appealed to personal character or habit would have been useless, since both were called in question by the Jews; but Peter meets them on social grounds, the habits of the

Jews, the force of which they could not but admit. He replies, in effect, "On your own assumption that we drink to excess of gleukos, or something stronger, your inference is unreasonable; it is now nine o'clock in the morning, and you know that those that are drunken are drunken in the night." Such a reply was just what the circumstances required. (2.) The inference that Peter tacitly admits that he and his colleagues used intoxicating drink, but not to intoxicating excess, is wholly assumptive and illogical. He no more denies that they drank to excess than that they drank at all. Did he, then, tacitly admit that they were accustomed to evening debauchery? The use of the word gleukos presented an absolute denial of all use of wine, except by the Nazarites, for the most rigid abstainer from intoxicating wine might freely have used innocent, unintoxicating gleukos. (3.) The conception that Peter and the early disciples used intoxicating liquor as a beverage is in opposition to the ancient tradition which assigns to Peter and the Lord's brethren a strong sympathy with the regimen of the Nazarites and Rechabites. Eusebius quotes Hegesippus as testifying that St. James, the Lord's brother, and author of the General Epistle, "did not drink wine and sicera." Traces of this influence are perceptible in Peter's first Epistle, (i. 13; iv. 37; v. 8; 2nd, vers. 2-6). But, apart from all this, the fact that the charge was untrue is sufficient, and there is no evidence from this that the Apostles drank fermented or intoxicating wine. Mr. McGregor, in his "Thousand Miles in the Rob Roy Canoe," says of this new, sweet wine, "At one of the great inns on the road some of the new wine was produced on the table. It had been made the day before, and its colour was exactly like that of cold tea with milk and sugar in it, while its taste was very luscious and sweet. This new wine is sometimes in request, but especially among women." He quotes Zech. ix. 17, p. 218, 2nd cl., 1880.

3. Some say that Eph. v. 18: "Be not drunk with wine, wherein is excess," proves that the wine used by all in Apostolic times was intoxicating. Now, any one that carefully examines that passage in the original will see that the Apostle does not warn against the excessive use of wine, but against any use of such wine as was commonly used at Ephesus. Fermented and intoxicating wine was much used by the Ephesians in their heathen worship, and the Apostle warns the converts against imitating their example by any use of that wine in which, he says, dissoluteness lurked, and which led to riot and debauchery; but, on the contrary, to be filled with the Spirit as the result of praise and prayer. Thus Cleme<sup>n</sup> of Alexandria, in his *Pædagogus*, c. ii., says: "I admire those who desire no other beverage than water, the medicine of a wise temperance, avoiding wine as they would fire. It is desirable that young men and maidens should forego the medicament altogether, . . . for hence arise IRREGULAR DESIRES AND LICENTIOUS CONDUCT; the whole body is excited before its time by THE ACTION OF THE WINE ON THE SYSTEM; the body influences the soul. Well, then, as the Apostle said, 'Be not surcharged with wine, wherein is *asotia*, a SHAMEFUL LICENTIOUSNESS.'" This is the true rendering of *asotia*. Robinson's Greek Lexicon has it—"dissoluteness, debauchery, revelry"—as in Eph. v. 18, Titus i. 16, 1 Peter iv. 4. The common English version "excess" is a mere repetition of the term drunk, and cannot be correct. Wiclif's early English gives the true idea of the original, "in which is *lecherie*." So, also, our revised version renders it correctly—"wherein is riot." The Rheims version has it, "wherein is riotousness." Beza has put it "wantonness." Calvin says, "by which term I understand 'all kinds of impurities and dissipations.'" Cf. Luke xv. 13: In riotous living, or living "ruinously."

All the leading expositors—Doddridge, Eadie, Bloom-

field, Hodge, Barnes, Fawcett, etc.—show that the term *asotia* does not refer to the excessive use of wine, but to dissoluteness, or the spirit of evil which lurks in the wine itself; and therefore Christians are not to imitate the heathen, by the use of that wine which would lead to drunkenness and debauchery. The danger lurks in the fermented wine in common use at Ephesus; and the converts are advised not to use it at all, because the use of it was associated with dissoluteness of life. Conybeare and Howson thus give the sense of the passage: "When you meet let your enjoyment consist not in fulness of wine, but fulness of the Spirit. Let your songs be not the drinking songs of heathen feasts, but psalms and hymns; and their accompaniment not the music of the lyre, but the melody of the heart, while you sing them to the praise, not of Bacchus or Venus, but of the Lord Jesus Christ." The Apostle here presents a practical antithesis between fulness of wine and fulness of the Divine Spirit, an antithesis pointing to intrinsic contrasts of nature and operation between the sources of such fulness, viz., including wine and the Holy Spirit. This contrast will be better understood by quoting the preceding words: "Wherefore be not unwise (*aphrones*, without reason), not forgetting how antagonistic to the full possession and exercise of your mind the use of wine comes to be, taken in quantities that some may not call excessive. Whether the *asotia*, dissoluteness, be referred to wine as its germinal and active principle, or to drunkenness as to the state of the body and mind, which bring the profligacy into play, the fact of CONNECTION is affirmed, and is to be taken into account in all Christian enterprises and efforts of reformation. When intoxicating liquor excites its specific effect it places the subject in *asotia*, which is not merely a state IN which he cannot be saved, but is synonymous with a condition of moral corruption quite inimical to the reception of saving



truth. Alcohol deranges the functions of the brain, the medium of mental action, and tends to bring about organic disease, so that its influence on mind and morals is different in character from the influence of such evil inclinations and habits as leave the brain in healthy RAPPOR with the intellectual powers. Hence the renunciation of intoxicating drinks is generally a prerequisite for the acceptance of the Holy Spirit, and has been found a positive and direct means of preparation for spiritual impressions by thousands of once prodigal drunkards. And to seek the indwelling of the Holy Spirit is what is here enjoined in contrast with their habits as heathen. The objection that since the Apostle says, "Be not drunk with wine," he virtually sanctions the use of wine short of drunkenness, or in so-called moderation, is one of those superficial inferences in which uneducated or PREJUDICED minds delight. It is surely possible in our day for a Christian missionary to condemn or forbid intemperance by opium without approving of the use of the drug in any degree. If the words "*in which* is dissoluteness" are joined to the word wine—as we think they should be—a powerful warning is given against the use of wine itself; and however the clause may be construed, the passage in its entirety neither recommends intoxicating drink nor implies that its use in the smallest measure is either salutary or safe. The soul "filled with the Spirit" is not supposed to crave after strong drink, but is more likely to resemble the wise man of whom Philo observes that he will never make use of mixed wine, or of any drug of folly. Expositors not themselves abstainers illustrate this text by a reference to Luke i. 14, where the promise that John should be filled with the Holy Spirit, even from his birth, was connected with the Divine prohibition—"wine and strong drink he shall not drink." Thus Olsehausen, in his comment on this verse, writes: "Man feels the want of strengthening through spiritual influences

from without; instead of seeking for these in the Holy Spirit, he in his blindness has recourse to the 'NATURAL' spirit—that is to wine and strong drink. Therefore, according to the point of view of the law, the Old Testament recommends abstinence from wine and strong drinks, in order to preserve the soul free from all merely natural influences, and by that means to make it more susceptible of the operations of the Holy Spirit."

Now, certainly, this passage does not prove that there was not unintoxicating wine in use among the Jews and others at that time. If the converts used the fermented wine it would lead them to become dissolute like their heathen neighbours. Hence the advice is to have nothing to do with such wine.

4. Some think that the general use of light wines, and perhaps beer also, would greatly diminish drunkenness, if not do away with it altogether. The rule laid down in Scripture—a rule which reason and common sense approve—is this: "Prove all things," and then hold fast only that which is good. Tried by this test it is proved beyond all question that such a supposition is a mistake. W. H. Howland, Esq., showed conclusively in his admirable paper before the late Convention of the Temperance Alliance (held in Toronto, January 20-22, 1885,) that such had been the opinion of statesmen and legislators in Britain, but that the Acts of Parliament introduced for this purpose by the Duke of Wellington and others from 1836 to 1869, had been an utter failure; that instead of decreasing drunkenness they had greatly increased it, and that Lord Brougham, who had advocated their enactment with that end in view, admitted his mistake by earnestly pleading for their repeal. It was found that the greater use of light wine, even such as claret, inevitably led to the increased use of stronger wines, as well as of ardent spirits. The same has been the case with the enactments favourable to the

use of beer, porter, etc. It has already led to a greater amount of drinking and drunkenness, so that the leading statesmen of Britain are coming to the conclusion that greater restraints must be put on the traffic, and that the principle of prohibition in the form of local option, similar to the Scott Act, must be adopted as the remedy for this great evil.

It is well known that coarse swilling and a low habit of semi-drunkenness has been the result of the general use of lager beer in Germany, very much to the impoverishment and degradation of one of the finest nations on earth. There is a large and increasing amount of drunkenness in France through the use of their light wine or claret, for this naturally leads to a craving for stronger stimulants. Drunkenness from the same cause has been on the increase in Holland, and the direct cost of the liquor used by that small nation now amounts to \$18,000,000 yearly. The time was when the Swiss were one of the noblest, bravest, freest, and most temperate peoples on earth, and their heroic defence of human liberty has been the theme of orators, and has often drawn forth the plaudits of the lovers of mankind; but owing to the vast increase of drunkenness through the use of French and German wines, the Swiss are in danger of losing that honourable place among the nations. Owing to laws enacted for the encouragement of the use of light wines, the consumption of these liquors has greatly increased, and this, as always, has led to the increase in the use of stronger liquors at the same time, so that the Swiss are said by some to be the most drunken nation on earth. Education is general in Sweden, yet in 1854 the Diet reported, as the result of the license system, that "the comfort of the Swedish people—even their existence as an enlightened, industrious, and loyal people—is at stake, unless means can be found to check the (drink) evil." In like manner liquor-drinking, from the increased use of

wine and beer, has greatly increased in the United States. In 1840 four gallons of alcoholic drinks, including cider, were consumed per inhabitant; and to-day twelve gallons are consumed per inhabitant—that is, the use of liquors has increased three times as rapidly as the population; and beer-drinking has increased in the last ten years four times as rapidly as the population.

The use of wines has increased four times as fast as the population in Canada during the last eight years; and distilled spirits has increased two and a quarter times as fast as the population in the United States, and in Canada four times as rapidly during the same period. ("The Voice," New York.) Our own continent affords abundant evidence of the danger that must attend the general use of fermented wine. Mrs. Stevens, a leading lady of San Francisco, at the Convention at Old Orchard, Maine, in August, 1884, stated that there were 10,000 drunken boys under 18 years of age in California, ruined by the wine grown and manufactured in that State, and similar to the wines of France. She said that California was a wine-cursed State. This shows how great the mistake of those who hold that if we introduce the use of wines instead of whiskey and rum it would do away with drunkenness.

Mrs. Stevens gave a case as representative of hundreds that occur through the use of California wine. A lad of fifteen, the only son of a widow, and of a gentle disposition, was induced by his companions to drink wine till he became intoxicated, when a drunken brawl occurred, and a police officer went to seize some of the rioters. One of the lad's companions, an older and wickeder person, put a loaded pistol in his hand and directed him to shoot the police officer. Without knowing what he was about he did so. He was imprisoned and condemned to be hung. His mother got up a petition which was largely signed,

and with that petition she called on the Governor and pleaded on her knees for the pardon of her son, and told him that her poor boy was not aware of what he was doing, as he was drunk and made so by his companions. All in vain; the law must take its course. Mrs. Stevens called on the poor lad, and he wept bitterly and asked must he die for that when he knew not what he was doing? Yet he was hung, and the poor mother left to mourn over his dreadful fate. If any of us who are parents had to go through that awful ordeal would we not vow an eternal hatred to the liquor traffic, even in light wines and beer?

And such is the danger to which every boy is exposed. None are safe while saloons are open, and they have companions to entice them. They may be brought up ever so well; but as soon as they are out of sight of parents there are HARPIS seeking their ruin. How many young men well brought up in our best families are being thus ruined in all our cities! Their companions entice them to a billiard room in connection with a saloon well lighted and fitted up, and there they have a game of some kind; and of course they feel bound in honour to pay for it by drinking at the bar. There is no charge for the use of the billiard table, but they are expected to drink. One says to a youth, well brought up in temperance principles, "Come and have a drink." He replies, "No, thank you, I don't drink." "You don't drink?—nonsense—it will do you no harm." He declines, and then they ridicule him, and ask what a green one he is, and point the finger of scorn at him, and ask if he is still tied to his mother's apron; and then they continue to gibe and mock until, in nearly all cases, they win him over, and he drinks and goes down to ruin.

All this shows that entire prohibition is the only effectual remedy. Mrs. Stevens gave a very interesting case to show how the people of California carry out prohibition in certain places. A Christian gentleman

bought a large tract of land, and resolved to sell it out to temperance people only, and not to allow a saloon on the property. He knew of a woman in Canada whose husband had become a drunkard, and had reduced his wife and family to beggary by his drink, and he invited her to come and settle on his land. She and her husband did so, and he was reclaimed, saved money, and became prosperous. Bye and bye a saloon-keeper got hold of a corner lot that was left out some way, and set up a saloon. This Canadian woman went to him, and offered him \$5,000—all they had in the bank—if he would remove. But he replied that he would not, that he had a license from the County Court, and could make more by his saloon than \$5,000. Her husband was induced to sell a load of potatoes to the saloon-keeper at a high figure, and he asked him to have a dram. But he refused, and said he was a teetotaller. The saloon-keeper said, "O, have a glass of soda-water." The saloon-keeper took care to put a "stick" in it, and the alcohol went to the reformed drunkard's brain, as the murderous wretch intended, and the poor man became like a tiger that had got the taste of blood. He drank till he became drunk, and abused his now heart-broken wife. Then the boys began to visit the saloon, and the neighbours saw that this must be stopped some way. They offered to buy out the saloon-keeper, but he set them at naught, and defied them to do anything. They told him he must leave. He went off to the county town to get the sheriff to defend him. They gathered men, women and children, with ropes, and the children first seized the ropes, then the women, and last the men, and drew the saloon away beyond the district. When the owner came with the sheriff, the sheriff said he could do nothing. He could not seize a whole community, and the saloon-keeper had to leave. This is the way to deal with saloon-keepers when they cannot be got rid of otherwise, even as men would deal

with a man spreading leprosy or cholera. Preserving men from present and eternal ruin is of far more importance than mere forms of law. The liquor dealers make a great deal of the benefit the country derives from the revenue from liquor, and some of them affirm that by losing this revenue Canada would lose from \$8,000,000 to \$10,000,000! Now, in the spring of 1884, I obtained the official returns from Sir Leonard Tilley, and according to them the revenue from liquors was, in round numbers, \$5,200,000. In my pamphlet, "The Lesson of Statistics," written for the Alliance, I showed that the cost of the liquor traffic, directly and indirectly, was at least \$52,000,000, and thus ten times as much capital is wasted by the country as the revenue amounts to. We may illustrate this loss to the country by supposing that it cost the lawyer or doctor \$10 to collect every dollar of his fees. We may be sure that they would soon refuse their services at such a losing rate. There has been a great falling off in the consumption of liquor of late in Great Britain, and a consequent loss to the revenue of several millions of dollars. But the wise and great statesmen there rejoice in it, because they know there will be a beneficial falling off in the expenses for restraining crime, and in the general growth of the wealth of the community, which will far more than compensate for the temporary loss of revenue. The *Anti-Scott Act Herald* gives the direct cost of liquor in Canada at \$27,000,000. It is probably over that amount.

I reckoned the direct cost to the country of the liquor at \$26,000,000, and the INDIRECT cost at the same amount—that is by the loss of capital and labour, destruction of property through drink, charges on the country through pauperism, sickness, insanity and premature death, TRACEABLE TO DRINK; and the cost of police, courts of justice, support of criminals, etc. Now, several leading men reckoned the cost of the liquor traffic in Britain in that way. And the late

Hon. Wm. E. Dodge, Senator from New York, and, according to the Rev. Joseph Cook, perhaps the best authority in the United States, reckoned in the same way that, while the direct cost there was about \$700,000,000, the entire loss to the country was about \$1,400,000,000, and about the same amount in Great Britain. The leading authorities now give the direct cost in the United States as over \$800,000,000 or \$900,000,000.

Mr. Tassie asks, How could Canada lose yearly \$52,000,000 and yet be fairly prosperous? We reply by asking, How could the United States lose 26 times as much yearly and yet not be utterly ruined? Doctors know that some strong patients can bear a great deal without succumbing altogether. The reasoning of that gentleman on political economy is simply plausible special pleading, fitted only to throw dust into the eyes of those willing to be blinded. How palpably absurd and deceptive to place liquor on the same plane with clothing, whether silk or woollen! All men of common sense and common honesty know and admit that both food and clothing are necessary for man's well-being; but all the best medical and chemical authorities declare that alcohol in any form is not a food, but a poison which may be used like many other poisons, medicinally at times, but should never be used as a beverage. Baron Liebig declares that there is more nourishment in the smallest quantity of flour than in a gallon of beer. It is simply a stimulant, as the bloated and unhealthy appearance of beer-drinkers prove, for they can scarcely survive the slightest scratch or accident. Were Dr. Chalmers living he would be greatly grieved at the complete and criminal misapplication of his reasoning, in a way that he never designed, to uphold the greatest system of vice and crime now existing in Christendom, that sends millions to eternal ruin, and brings unutterable suffering on all related to them. It is well known that you



can make any great writer teach what you please, by taking a paragraph out of the context which explains its import. I would warn such men to beware of the curse which a just and holy God has declared against those that make evil good, and that stand in the way of the salvation of men. Our Lord when on earth denounced a solemn woe against all such leaders of the people who, by their perverted teaching, mislead men to their eternal ruin. Whether Mr. Tassie's statistics about the population of Vineland be correct or not, is of no consequence whatever. All competent and candid persons—judges, magistrates, prison chaplains, etc.—have declared for years past that the use of intoxicants is the chief cause of vice and crime (of at least three-fourths of the crime) throughout Christendom, and all honest and competent men believe it to be so, all cooked statistics to the contrary notwithstanding. Now, in opposition to this perversion of all right views of political economy and moral philosophy, I hold that society is formed on the principle that every man is bound to seek subsistence for himself in such a way as not to interfere with the rights or happiness of others. The farmer, the labourer, the merchant, the mechanic, and the professional man, all benefit society while providing for their own household. But this is not the case with liquor dealers. They enrich themselves by the impoverishment and destruction of others, and by inflicting very great injury and very heavy burdens on society. It would be far better, as a matter of mere political economy, if the liquor were all destroyed. Society would be the gainer every way. Even the loss of the labour of the army of drunkards is a very heavy loss to the community. If we reckon the number of drunkards in Britain and the United States at 800,000, and allow only \$500 for each as the value of the loss of their labour, which would be a moderate calculation, as many of them are men of education and ability, whose earnings might add five or six times as

much to the wealth of the country, and there has been lost \$400,000,000 yearly to the productive wealth of these countries; and this loss must be multiplied manifold by the habits transmitted to their children, so that the system of impoverishment goes on increasing from generation to generation. This aspect of the matter solves for us the question as to the grand cause of the pauperism and indolence which press as a heavy incubus on Britain, the United States and Canada. Dr. Richardson, and other eminent physicians, hold that the predisposing causes are hereditary, so that the system of impoverishment goes on increasing from generation to generation; and I have found as a matter of careful observation, during a long experience in public life, coming in contact with thousands, that nine-tenths of the cases of abject poverty may be traced to the use of intoxicants.

Professor Foster has shown that 100,000,000 bushels of grain are annually destroyed by the liquor traffic in the Anglo-Saxon world, which would give two barrels of flour to every family in England, the United States and Canada during the year. He also shows that the cost to the consumers of liquor, malt and distilled, taken for use in Canada in the year 1883, was:—

Spirits (Canadian)...	3,766,586 galls.	at \$5.00 =	\$18,832,930
Spirits (Imported)...	1,004,075 "	6.00 =	6,024,450
Beer (Canadian) ....	13,178,820 "	.60 =	7,907,292
Beer (Imported) ....	385,352 "	3.00 =	1,186,056
Wines (Imported)...	563,778 "	5.00 =	2,818,890
Total.....	18,908,611 galls.		\$36,769,618

That is, the direct cost is about \$8 per head of the population. But if we double this, as we have a right to do, we have \$73,539,236 as the yearly cost to the country of the liquor traffic. If we deduct \$5,200,000 for revenue, we have still over \$68,000,000 far worse than thrown away yearly. If it was thrown into the sea it would be a simple loss of so much wealth, but as

it is, it entails habits upon thousands that drag themselves and others down to ruin, both temporal and eternal (1 Cor. vi. 11). Now, suppose we reckon the drunkards of Canada at only 30,000, and the loss of the labour of each at \$500, this would be a loss of \$15,000,000 yearly, or about three times the amount of the revenue for that one item. We have shown that, according to Wm. Hoyle, M.P., Britain spends about \$700,000,000 directly upon intoxicants, or about twice as much as on bread, and that the yearly loss to the country is nearly double that amount, and this while she only gives for Christian missions about \$5,000,000; and at least \$800,000,000 is spent in the United States, while her people only give about \$4,000,000 for the conversion of the world. In view of the poverty and sufferings of the people in these lands, and of the duty of all Christians to obey the command of Christ to devote their means to the conversion of the world, may we not ask, Is it right for professing Christians to allow this evil traffic to stand in the way of the conversion of the people in Christian and in heathen lands? Can Christians be seeking to attain the chief end of life—the glory of God and the good of their fellow-men—while they allow such a state of things to exist in the most Christian nations of the earth? Tell it not in Gath, publish it not in the streets of Ascalon, lest the scoffing enemy rejoice at the hollow or heartless pretensions of Christians to have any regard for the will and glory of their ascended Lord, while not prepared to make this paltry sacrifice for His sake. Such a state of things in Christian lands is enough to make professing Christians who uphold such a ruinous traffic, blush with shame before God, as it has caused earnest Christians who have had their eyes opened, to weep bitterly, and cry, How long, O Lord, wilt thou allow thine own people, while upholding this traffic, to cherish the fear-

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ful delusion that they are walking in the footsteps of Him who died to save and rescue the lost?

Prohibition, then, is the only effectual remedy for this great evil. The license system has been tried in England for over 400 years, and has proved an utter failure. England has suffered much from the liquor traffic, and her great statesmen have tried many methods to cure or to restrain the evil. Hundreds of Acts have been passed to this end. But her statesmen did not propose prohibition; their general idea was: make the trade respectable, and you lessen the evil,—put on high license, and you drive low characters out of the trade, and the evil will be diminished, if not removed. They forgot that the evil is not in the man that sells the liquor, but in the liquor itself, and however respectable you make liquor dealers, the same effects will flow from it. It was as if they should set the Archbishop of Canterbury at the head of the traffic, and say: It will now be so respectable that its evils will be done away. No; license only respectable houses, and you entice respectable people to them all the more certainly, and ensure their ruin more effectually, for they are thrown off their guard thereby. When prohibition was introduced into Maine, the keeper of a leading hotel in Portland said it would not pay to keep open his house without the bar. A friend asked him was the bar needed for the boarders? No, but for outsiders, the young men of the community who spent their evenings in the hotel. Would it be right to open a bar in an hotel to entice in the young men to learn to drink to their ruin? In England they did not think of prohibition until it was adopted in Maine, in 1851. Since then, and especially within the last twenty years, they have advocated it there also—Sir Wilfred Lawson has brought it up in the House of Commons year after year. At first only thirty voted for it, and the members generally laughed at him. He said, "LET THEM LAUGH THAT WIN!" and he has con-

tinued to bring it up year after year. And now, they do not laugh at him, but the liquor dealers see that it is becoming a serious matter, and that it will win in the end. Yea, in 1883 he carried a motion requesting the Government to introduce a Local Option Law, which has not yet been done. General Neal Dow has greatly contributed to this result, by showing what prohibition has done for Maine.

What, then, have been the results of prohibition in Maine? There is far less liquor used there than there was before prohibition. High license has been found to be a failure: it will not put down drunkenness. It makes it respectable and increases it. The Rev. Dr. Herrick Johnson says that, in the city of Des Moines, Iowa, in 1871, with the license at \$150, there were but twelve saloons; in 1872, with license at \$200, there were twenty-five saloons; in 1880, with license at \$250, there were forty-nine saloons, and in 1882, with license at \$1000, there were sixty saloons. He also states that, in the State of Nebraska, where prohibition is the general State law, but high license is optional, and the local the exception, the fee is \$1000. The law was enacted in 1881. In 1882 the record showed 226 saloons; but in 1883 the record showed a gain of 59. The Hon. H. W. Hardy, ex-Mayor of Lincoln, Neb., and the father of the high license idea, testifies: "There has been no improvement in our saloons." "Gambling and prostitution go hand in hand." "High license has done nothing towards waking up temperance sentiment." ("Prohibition the only Remedy," by W. T. Sabine, in the *Criterion*, February, 1885.) The object of high license was to make the traffic respectable, and thus to lessen drunkenness. The secret of the success of the Maine Law is, that it drives all decent men out of the trade, and none but the lowest will engage in it. Hence it was very difficult to obtain liquor, even before the enactment of the Constitutional Amendment, which was carried on the 10th

September, 1884, by a majority of 44,000, because the liquor had to be concealed and kept in obscure and disreputable places, such as low dives or cellars, and back rooms of stables, etc.; so that respectable young men would not think of seeking it in such low places, and none but regular toppers or slaves of drink will bear the disgrace of doing so. And these are chiefly outsiders, sailors and traders from foreign lands or other states, where prohibition does not exist. Since prohibition has been placed in the constitution the people are resolved not to allow any official to hold office who does not see that the law is faithfully carried out. But even before that enactment the writer spent several weeks at Old Orchard Beach during several seasons, and had the opportunity of attending a series of conventions of various kinds, attended by crowds of people, from 1,000 to 25,000, and of seeing thousands of people passing on about a dozen long trains daily, and yet never saw a person that appeared to be under the influence of liquor. Whereas he has often met two or three staggering drunk in the streets of Toronto in a very short distance.

Of course, liquors have been brought in on the sly, and some of the officials, whose duty it was to destroy it, have taken bribes in order to wink at it. But the traffic has been rendered so disreputable by being made illegal, and by the low, dark places in which it is kept, that there has been no temptation held out to respectable young men to entice them to begin the drinking habit, as is the case with our well lighted and comfortable licensed saloons and hotels. It is now so difficult to obtain liquor that good authorities affirm that not one-twentieth part is used there that there was before prohibition. That, indeed, is success, the same as in the case of any other law against murder, theft, etc. The law may not altogether prevent drunkenness, no more than any other crime is prevented by law, but it

greatly diminishes it. No honest or good man would say that there should be no law against theft or murder, because they are not entirely prevented thereby. Prohibition, then, does prohibit.

2. Crime has been greatly lessened by prohibition. Since the Maine Law was enacted, in 1851, many of the prisons have been emptied, and on several occasions, when the courts met in the counties the traditional white gloves have been presented to the officials, because there were no criminals to try. The greater part of the great crimes have been committed at the sea-ports, where there are many visitors or traders from other parts, who carry the liquor with them, and most of the criminals belong to this class or to those who use liquor. While attending national and international temperance conventions at Old Orchard, Maine, on several occasions, I heard senators, governors, and several leading men of Maine affirm that not one-fourth of the crime exists now throughout the counties that there was before the Maine Law was enacted. And yet, in the face of this public statement of the leading men of that State, some persons in Toronto have had the absurd audacity to affirm that crime has been increased by the Maine Law. They don't believe a word of it, for it is contrary to all experience, and to the opinion of all candid persons who have had best opportunities of knowing, and who, merely in the interests of public morality, have declared again and again that more than three-fourths of the great crimes spring from the use of intoxicants. It shows the great straits to which these men are driven, and that they pay no regard to truth in order to bolster up a bad cause. It also illustrates the proverb, "*Drowning men catch at straws!*"

3. The State of Maine has been greatly enriched by prohibition. General Neal Dow told us last August that a week before he met a gentleman who, forty years before, had left Maine for the West,

and who had returned for a time, and he said he did not know Maine. When he left many houses had broken windows and old clothes in them, fences were broken down, and farms and other places in a state of neglect and dilapidation, and the people dressed in rags. Poverty appeared everywhere! Now the people were well off. They had good houses, which they owned. They were well clothed, and lived well, and had money to lend to the western people. They now saved \$24,000,000 yearly—which they before spent on the liquor traffic, \$12,000,000 directly as the expenses brought on the people as the result of the traffic—and all that, though Maine is naturally a poor State, and has but a small population. Now, similar saving would represent a much larger sum to Ontario.

Before prohibition Maine was one of the poorest States in the Union. Now it is the best off in proportion to its population, and has a large amount of money invested. Neal Dow, addressing many people from the Saco River, declared that Buxton, on that river, was a wretched place before prohibition, with a tumble-down old church, the homes generally poor, and the people miserably dressed. Now they have a fine church that would honour a city, and the people are well-dressed. And so it is all over the State. Before the Maine Law he visited a miserable place, where the people threatened him if he came to advocate prohibition. He saw a fine house painted white, and asked whose it was. He was told it belonged to Squire O'Bryan. The outhouses were also very fine. He saw three ladies in a carriage with their servant driving. The ladies wore beautiful silks. The people told him they were the wife and daughters of Squire O'Bryan, who kept the village store and the saloon where the people's money was spent. Then he addressed the poor ragged people, and told them of what he had seen, and asked them whose money it was that painted that house and barn and dressed those ladies



so finely? It was their money. Were their wives and daughters dressed in silk, and had they servants to drive them about in fine carriages? No. And why not? Because they spent their money in Squire O'Bryan's saloon, and had to allow their wives to be dressed in rags. The people felt that he was right, and some resolved to spend no more to enrich the saloon-keeper, but to save it for the comfort and well-being of their own families. In like manner, were prohibition carried in Canada, it would greatly add to the general wealth and comfort of the people.

4. No compensation has been given in Maine to the liquor dealers. And no compensation has been given in Britain for losses sustained by various parties as the result of the many changes in the license system there. This is a question that will be discussed and decided by the people of Canada. We hold that the liquor dealers have no right for compensation, because their business is *immoral*, and from its very nature brings present and eternal ruin upon thousands of their fellow-men, and should never have been licensed, because it is contrary to God's higher law. (Ps. xciv. 20; Rom. xiv. 20-21; 1 Cor. viii. 11-13; Matt. vii. 12).

They have no right for compensation, because their business does not benefit the community. Other trades do, as we have shown. But their business injures and impoverishes the community. They should therefore give up a business that is the greatest hindrance to the progress and prosperity of the country. If there were compensation it should surely be reciprocal. As a matter of justice, they should be required to compensate the people whom they have impoverished and ruined. They should restore the husbands and fathers they have destroyed, and the broken hearts of wives and mothers, the ruined constitutions they have caused to thousands of children, and the comforts they have taken from thousands of homes. If strict justice were administered to them,

they would have to disgorge the gains they have obtained by the ruin of their fellow-men. Let them remember that they will soon have to give an account to the great Judge of the Universe, who will render to every man according to his deeds. Talk indeed of compensation FOR CEASING TO DESTROY THEIR FELLOW-MEN! Such a thing will never be permitted while the public conscience is convinced that this traffic is so ruinous to mankind that it should never have been tolerated in a Christian land.

They remind us that the British nation gave compensation to the slave owners. The cases are not parallel. The liquor traffic inflicts vastly greater injury on mankind than slavery ever did. Slavery drew husbands and wives, parents and children, closer together, and endeared them to each other. It also led them to seek in a special manner the consolations of the Gospel; and though sometimes separated on earth, they could, and did generally, look forward with joyful hope to a happy reunion in the blessed land where all are forever FREE.

But, on the contrary, the liquor traffic brutalizes husbands and fathers, and causes them to act the part of demons, or of men bereft of reason, cruelly abusing the once beloved wives whom they had vowed to love and protect, and tyrannizing over tender little children, making their lives wretched and bringing them to poverty and disgrace, if not to a fatal inherited love of the cup of death. And at length, the liquor traffic sends its poor victims to the drunkard's dishonoured grave and awful eternal doom. No, both God and man say the cases are not parallel. The liquor traffic has inflicted vastly greater injury on mankind than ever slavery did. Besides, prohibition does not take away the property of the liquor dealers, as the emancipation of the slaves did. It was because their property was taken from them that slave-owners received compensation. But in the case of prohibition, we say,

retain your property, though gotten by the robbery of your poor victims—no less robbery, because they consented to it, as lunatics might do—and by the impoverishment of the country, but cease to do this great evil any more, and engage in some just and honourable business that will not destroy your fellow-men.

Now, the liquor dealers have a license only from year to year, which is a warning to them that the public hold their business as one that needs restraint, and that the public may refuse that license at any time. We do not propose to hinder families from making home-made beer for themselves, but only from selling it to others. If men choose to injure themselves, we cannot help it; all we can do is to try and persuade them of the folly of it, and to show them a better way. But if they attempt to murder others, we are bound, in obedience to the Divine law, to prevent them, even by the strong arm of civil law. If the liquor dealers and their foolish friends should resolve to resist the law when passed, the people of Canada must deal with them as with any others who resist the enforcement of the just and necessary laws of the land.

5. Finally, a word of advice to those engaged in the liquor traffic. Infinite wisdom saith, "Faithful are the wounds of a friend, but the kisses of an enemy are deceitful." I can assure them that I am the enemy of none, but the friend of all, and I fain would guide all into the paths of peace and happiness, according to the commission given me by my Master. I am thoroughly convinced, by long observation, that the Divine blessing cannot be expected to rest on a business so directly opposed to the glory of God, and the present and eternal well-being of men. An aged Christian man, of over eighty years, brought up in the old Niagara District, told me once that he had observed during over sixty years, that those who engaged in the liquor traffic never handed down their ill-gotten gains to the third generation. A blight came on it in some way.

Often their children became drunkards, and wasted all their earnings, or fire destroyed their property, or some misfortune happened to them. The reason is plain, "the blessing of the Lord it maketh rich, and He addeth no sorrow." But that blessing cannot be expected by those engaged in such a business; and without the Divine blessing there can be no true or lasting prosperity. The whole history of the world and the Church proves this. Then let all who desire the Divine favour, and the only true happiness which is inseparable from that, for themselves and their children, avoid having anything to do with a business which strikes at the root of the well-being of mankind, and which seriously hinders the Divine glory and the salvation of the world. I will give a few examples of how others have acted, when they became convinced that this traffic was wrong in the sight of God, and injurious to their fellow-men. Over fifty years ago, and before the prohibition movement, Dr. Lyman Beecher visited Portland, and preached in one of the Congregational churches a sermon on the evils of the liquor traffic. One of the leading deacons was a liquor seller, and he was so convinced by the doctor's earnest appeal, that he went home resolved to give it up, and he did so, at a great sacrifice of his own interest financially, though a great gainer as a Christian in the consciousness of the smile of heaven resting upon him and his.

In Boston there were two partners in the sale of liquors along with groceries. One became convinced that it was wrong, and gave it up, and prospered greatly through the blessing of the Lord resting on his business; and, besides, he became the means of doing much good in the Church—the Lord owning his efforts for the good of others—and his children did well. The other continued the sale of liquor and went to the bad—his children took to drink, and his business failed, and all went against him because he stifled the voice of conscience and of God. In like

manner, many years ago, a brewer in New Jersey, a Presbyterian elder, became convinced that the traffic was wrong and that it inflicted injury on others, and he poured out the liquor on the ground and shut up the brewery, and refused to sell it to any other, but allowed the property to go to ruin, though it reduced him to poverty. He thus showed a noble spirit and true Christian sacrifice, ready to take up his cross in Christ's name, in thus refusing to profit by money made in such a way. Of old God refused to accept, for the service of the sanctuary, money gained by immoral practices, and He cannot now accept such money.

Those who remain in the liquor traffic, and those who uphold it, now that attention has been so long and so faithfully called to the evils resulting from it, are far more guilty than the men of a former generation, who were not so enlightened on that subject. Our Lord says: "Take heed that the light that is in thee be not darkness." If men now, when the light shines around them on this subject, stifle the voice of conscience, and persist in upholding this real vice of the age, then they harden their hearts thereby against the voice of God calling upon them not to destroy by their traffic those for whom Christ died—even as Pharaoh hardened his heart. And let them beware lest they, like him, bring on themselves the judgments of a just God who will not hold them guiltless. Bellevue Hospital, New York, reports from five to ten persons daily, the year round, taken there for examination, who have been made insane through intemperance, and the greater part of them likely to be permanent. "What is still more serious, this class of sufferers has doubled within a year, and is five times as great as it was five years ago." The Report of the Inspector of Prisons and Asylums for Ontario, for 1884, states that thirty-three per cent. of the cases are hereditary, and twenty-two per cent. caused directly

by intemperance. (Toronto *Globe*, 16th March, 1885.) Dr. D. Clarke, of Toronto Asylum, states that while a large proportion of the cases are hereditary, they spring largely from intemperance as their original cause. Dr. Richardson states that Dr. Edgar Shepherd declares that forty per cent. of the persons who come into the great Asylum at Colney Hatch, England, are brought there from the direct or indirect effects of drink. Dr. Mason, of England, says: "That inebriety of parents should be regarded as one predisposing cause of insanity in children. The principal cause is the inebriety of parents; 92 out of 116 cases in one asylum have such parentage. Dr. Richardson holds that this is one of the chief causes of both disease and insanity transmitted by parents to children, and this cause may continue to increase from generation to generation until at last the world would become one gigantic inebriate asylum. Dr. Howe reports that of 300 idiots in Massachusetts, one half were the progeny of habitual drunkards. Thus we see that vice and crime, pauperism and insanity, and all the burdens and miseries of society, spring mainly from the liquor traffic. Shall we not demand prohibition?"

